1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

535 chants survive without, alas, the musical notation. These dancers, acting out mythical events pertaining to the lives of the gods, must usually have been highly theatrical. Thus as with other peoples of the past, religious service fulfilled the function of the drama.[19] (See Plate 62, bottom left.)

[212] The pictographic writing of the Aztecs was too simple to 537 record a literature. However, the many references to oratory 538 and the wealth of allusions and synonyms referring to the gods and goddesses give a picture of rich fantasy and poetic imagination. The emphasis on the spoken word, the complex background of the religion, the closeness of the supernatural world, would not have produced lean, accurate prose. Rather a semipoetic, highly symbolic verbiage came from the practice of oratory and the chanting of prayers. Thus a rhythmic and rich verbosity existed as a form of polite address that, given a system of writing, might have been transmuted into literature.[20]

● 517 These activities, which we sanction in our own culture under the terms of arts and letters and to the practitioners of which we assign honor as creative artists, were existent in Aztec society. The status of these practices, however, was very different from their position in our own culture. Much of that area of our own life divided up into the infinite gradation of commercial, legal and governmental pursuits fell within the span of the individual Aztec's normal social life. That energy and activity which we exhaust in religion, art, belles-lettres and science was combined by the Aztecs in the observance of their religious requirements. The nature of their religion and its position in Aztec life and social practice are fundamental to a realization of the nature of their culture.

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

ture writing to see that each subject town had fulfilled its quota or else were calculating the share that should be turned over to the various clan stewards. Another patio presented a more animated scene. Here acrobats were practicing their feats and poor, warped dwarfs were composing grosser contortions to win a chiefly smile. In another set of buildings was housed the zoo, where serpents undulated sluggishly and where, from behind wooden bars, peered the greedy, yellow eyes of jaguars and ocelots. In a side room a human arm projecting from a basket of raw meat showed how the bodies of some sacrificial victims were utilized.

The highway to Tlaltelolco extended north from this great plaza, which even today is the center of the city. This wide road, with a canal beside it, was filled with the same indecisive multitude that thronged the southern artery. The setting sun had brought people out on their roof tops. Some leaned over parapets to watch the crowd below, while idlers, squatting in a shaded bit of the street, took equal interest in the slow movements of the householders above them.

A path and a canal, debouching into the main avenue, led to a small square, in the center of which loomed a pyramid. From the patio of an adjacent building shrill cries arose and the dull clash of wooden instruments. Within, a number of boys were receiving instruction in the manual of arms. Each equipped with a small buckler and a flat wooden club, they learned the art of cut and parry under the scornful eye of a warrior. They dealt and received hard blows, but the clubs were not toothed with wedges of obsidian, the volcanic glass that made hand-to-hand combat so vicious in war. Another group was practicing with the *atl-atl*, or throwing stick. The marksman laid his spear along a narrow wooden trough with

524 525 won[2] all the costly goods: golden necklaces, green stone, fine turquoise, bracelets on which were round, green stones or fine turquoise, quetzal feathers, slaves, houses, fields, precious capes, nets, large capes, green stone lip plugs, golden ear plugs, duck feather capes. And he who played *patolli*, who cast the beans, if then he made one [of them] stand, if the bean stood up there on its thicker end, it was taken as a [787] great omen; it was regarded as a great marvel. Then he won all the costly goods. [The other] lost even though he had not yet attained the specified number of throws. Thus were all agreed; thus all came to the end [of the game].

ololiuhquj anoço teuxiujtl, quetzalli, tlacotli, calli, mjlli, tlaçotilmatli, pepechtli, veuej tilmatli: chalchiuhtentetl, teucujtlanacochtli, xomoiujtilmatli. Auh in aquin patoanj, in qujchaiaoa in etl, intla centetl etl ic teoquechili, in moquetzticaz etl, in vmpa ic tzinmjmjltic: cenca tetzammachoia, cenca tlamauiçolli ipan motta: njman muchi quitlanj, in jxquich tlaçotli, in motlanjtoa in macanel aiamo açi in quezqujtetl aquilli, injc netennonotzalo, injc netzopalo.

526 411 [301 643] They shot with bow and arrow—with a bow, with a shaft, with bird arrows, with darts. With this belonged a bracelet on which were large, round, green stones or fine turquoises. The ruler placed it about his wrist.

Tlatlamjna tlaujtoltica, tipontica, totomjtica, tlacochtica: itlaujcallo, matzopetztli ipan ca, uej chalchiujtl, ololiuhquj, anoço teuxiujtl in jmaquechtlan quitlalia tlatoanj.

They used a sling, and cast stones with the sling. With these belonged a net for the small stones, rounded so that the small stones were polished. With [223] these they cast stones at small birds. They hunted with a bird net; with it they captured various birds.

Tlatlacaloazuja, tlatlamotla ican tlacalhoàztli, iujcallo telolonatlàtl mjmjltic injc mopetlaoa telolotli, ic quimotla tepitoton totome, tlatlapechmatlauja in jca totomatlatl: injc quimaçi nepapan totome,

351 Flower gardens were laid out; flower beds were laid out. They put in them all the various flowers.

moxochimjltia, moxochitepantia, caquja, in jxquich nepapan xochitl,

522 524 There were their jesters who provided them solace and gave them pleasure. And [there were those] who rolled a log with their feet thus bringing pleasure in many ways. Their deeds were laughable and marvelous; for with the soles of his feet one man [lying] below this did—he made a thick, round log dance with the soles of his feet [while] he lay upon his back and cast the log upward. With only the soles of his feet he did this.

vncatca intetlavemetzquiticahoan in quimellelquixtiaia, in quiçecemelcia: ioan quauiacatzoque in quipaquiltia mjiec tlamantli in jntlachioal. teuetzquiti, ioan mauiztic, in jca ixocpal tlanjpa injc tlâmati çe tlacatl, tomaoac in quanmjmjlli in quitotia ica ixocpal aqueztoc acopa in conmziuj quammjmjlli ça ichoatl in jxocpal ic tlamati,

517 [732] [231] Many things they did to bring men pleasure. There were their servants, their pages who attended them and gave them solace; dwarfs, cripples, hunchbacks, servants. They kept eagles, ocelots, wolves, mountain cats, and various birds.

mjiec tlamâtli, in tececemelti in quichioa, vncatca imaachoan, ixoloan in quinuicatinenca in quimehellelquixtiaia, tzapame, villame, tepotzome, teachme, quinpiaia quaquauhti, oçelome, cuicuitlachtin, ococtochtin, nepapan tototl.

2. The *Real Academia de la Historia* MS reads *quiçaloaoaz* (he wagered) instead of *quiçalolia*.